VOL. XVIII. NO. 12.

THE American Missionary.

"TO THE POOR THE GOSPEL IS PREACHED."

DECEMBER, 1874.

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NEW YORK:
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56 *Reade Street, N. Y.*

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relating to the business of the Association may be addressed to either of the Secretaries as above.

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may be sent to W. E. Whiting, 56 Reade Street, New York, or when more convenient, to either of the branch offices as indicated on the fourth page of the cover. Drafts or checks sent to Mr. Whiting should be made payable to his order as *Assistant Treasurer*.

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American Missionary.

VOL. XVIII. DECEMBER, 1874. NO. 12.

AMERICAN MISSIONARY ASSOCIATION.

FREEDMEN.

AMERICAN MISSIONARY ASSOCIATION.

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TWENTY-EIGHTH ANNUAL MEETING.

The Twenty-Eighth Annual Meeting of the American Missionary Association was held at Clinton, Iowa, commencing Wednesday, Oct. 28, 1874, at 3 o'clk. P.M.

In the vacancy of the Presidency, Rev. G. F. Magoun, D. D., one of the Vice-Presidents, was called to the chair. The meeting was opened by reading the Scriptures, prayer and singing. Following these, the chairman delivered a brief opening address, making fitting allusion to Rev. Dr. Kirk, late President of the Association.

Rev. A. J. Chittenden was appointed Scribe and Rev. J. G. Merrill, Assistant Scribe. The following persons were chosen as the Committee on Nominations: Hon. Samuel Plumb, Rev. O. Emerson, Rev. W. W. Woodworth and Rev. J. F. Dudley.

The Report of the Treasurer was read by Sec. Whipple, and the Report of the Executive Committee, by Secs. Strieby and Whipple. A recess was taken until half-past seven in the evening.

Evening Session.—The Scriptures were read and prayer was offered by Rev. L. T. Chamberlain. The sermon was preached by Rev. G. F. Magoun, D.D. from Acts 17: 26, 27. "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed and the bounds of their habitation: that they should seek after the Lord, if haply they might feel after him, and find him, though he be not far from every one of us." The sermon was followed by prayer by Pres. Blanchard.

The following Committees were announced, to which were referred the appropriate portions of the Reports: On Finance, Rev. H. L. Hammond, Rev. S. L. Herrick and Dea. C. S. Colton. On Educational Work in the South, Rev. J. Blanchard, Rev. A. Harper, and Dea. W. Russell. On Religious Work in the South, Rev. L. T. Chamberlain, Rev. J. E. Roy, D.D. and Rev. H. W. Cobb. On the Indian Work, Rev. S. R Riggs, Rev O. Emerson, and Dea. John Roy. On the Chinese in America, Rev. W. W. Woodworth, Rev. John Todd, and Dea. George B. Hopkins. On the Foreign Work, Rev. E. P. Goodwin D.D. Rev. E. G. Smith and Hon. Samuel Plumb.

THURSDAY MORNING.—The Association assembled at 8 o'clock for devotional services, led by Rev. J. F. Dudley. The hour was occupied profitably in prayer, singing and remarks.

At 9 o'clock, Dr. Magoun took the chair. The following Committee was appointed for the nomination of permanent officers:—Rev. E. P. Goodwin, D.D., Rev. A. L. Frisbie and Dea. J. H. Merrill.

The Report of the Committee on the Chinese Work was read, and adopted after remarks by Sec. Strieby and Rev. Dr. Patton, who read an interesting letter from a Chinese Convert, Tai Chung, followed by prayer by Rev. S. R. Riggs.

Report of the Committee on the Chinese Work.

The Committee are glad to learn that the efforts of the agents of this Association among the Chinese in Cal. have under the wise and efficient superintendence of Rev. W. C. Pond resulted in substantial progress during the year: that there have been hopeful conversions and that Christian young men, Chinese converts, have asked for an enlargement of the work and have shown their sincerity and their zeal by their liberal donations for this purpose.

We commend the action of the Executive Committee in establishing, at the request of these young men, the Central Mission at San Francisco, Cal. by the renting and furnishing of a Mission House, and they recommend that the enlargement which this work still calls for be made as fast as the necessary funds can be furnished.

The Committee on the Indian Work reported. Remarks were made by Rev. S. R. Riggs, Rev. E. P. Wheeler, Drs. Patton and Roy and Rev. O. W. Cooley; prayer was offered by Rev. A. L. Frisbie: and the report was adopted.

Report of the Committee on the Indian Work.

Your Committee have carefully read that part of the Report of the Ex. Com. which treats of its work among the Indians.

This Association rejoices in the fact of a deeper and more intelligent interest in the elevation of the Red men. This report gives us the evidence of decided success in the working of the present governmental policy, with agents selected by the Christian Missionary Societies of this country; the character of the white communities gathered about our Indian Agencies is in many cases at least above the average in our white settlements. From the changed character alone of Agents and employees much good will come to the Indians.

Six agencies are noted in this Report as being in this way placed under the special control of this Association. This is quite a responsibility. To provide the best men and women for these places involves much thought and anxiety on the part of the Secretaries of this Society but it costs the churches nothing. It is a good in itself: but the greatest good is in the fact that it furnishes peculiar facilities for conducting more strictly missionary work. In some of these agencies, as the Report states, the work of evangelization is conducted in part or in whole by other missionary societies. But several of the agencies are entirely in the hands of this Association. The Indians are looking hitherward for the good news of salvation, as at present they can look no where else. This Report notices with approbation the opinion of missionary Spees of Red Lake that successful efforts to Christianize the Indians must be made mainly through the native language. So Mr. Dunster the first President of Harvard thought and wrote 230 years ago. So John Elliot thought and acted. So did Roger Williams and Thos. Mayhew and the Jesuits in Canada or elsewhere among the Indians. So did the Apostles on the day of Pentecost when they preached to every man in his own language wherein he was born. And so do modern missionaries think and act, the world over. The child-language on the mother tongue, is the heart language. And the heart language is that which the Holy Spirit vitalizes and uses

most readily in conversion. This involves the necessity of special missionary workers among all these bands and tribes of Indians. Books, and especially the Bible, are to be prepared in every language; men and women must be found and sent out who will devote their lives to the work of Christianizing these wronged Red men. And then higher civilization depends upon the faithful work of our missionary Societies.

Your Committee are of opinion that to meet the demand upon this Association coming from agencies now in their hands, not less than twelve or fifteen thousand dollars should be furnished by the churches the coming year.

All of which is respectfully submitted.

Sec. Strieby read a paper on the "American Missionary Association and Its Work," having special reference to the recent discussions on that subject in the National Council at New Haven. The paper was approved and recommended to be published.

The Report of the Committee on the Educational Work in the South was read, and, after slight modifications, was accepted, and the resolutions appended were adopted.

Report of the Committee on the Educational Work.

Your Committee have scarcely any thing but admiration to express concerning the educational work of the American Missionary Association.

The work of primary education for the children of the Freedmen, which the war threw on the hands of the Association must soon pass to the several States. But State institutions North or South do not usually educate for Christ, and the question whether the future educational system of the South, so far at least as the blacks are concerned, is to be and remain Christian must largely depend under God on this Association. More especially is this true of the colleges and higher institutions where, if any where, the children of the emancipated people are to learn the language in which the Christian religion was first written.

Your Committee, therefore, rejoice in the educational work of this body as exhibited in the report, as one of the stupendous events of modern Christian civilization, and as alone and of itself, a reward of the toils of the friends of emancipation in their struggle against the slave trade.

We recommend the adoption of the following:—

1st. Resolved, That we rejoice in the continued prosperity of our educational work, and recommend that the Executive Committee omit no reasonable efforts for its support and enlargement.

2d. Resolved, That we rejoice that the general advice against secret societies given at Mt. Vernon, O., by this Association, and since re-affirmed in substance in the A. M. A. Magazine, has been well received and generally regarded by our brethren at the South, and we here renew that advice in application to our colleges and higher institutions at the South, hoping that they will carefully exclude the secret college fraternities, as injurious to the best interests of learning and religion.

The Committee on the Religious Work in the South made its report. It was followed by remarks from Rev. L. T. Chamberlain, Rev. O. Emerson, Rev. H. W. Cobb, Pres. Blanchard and Rev. A. J. Drake. Prayer was made by Dea. Pettengill. The report was accepted and the resolutions adopted.

Report of the Committee on the Religious Work.

Your Committee on the Religious Work of the Association beg leave to report as follows:—

We have read with thankful interest the narrative of what has with God's blessing been accomplished during the past year in this most important department and field of the Association's work. Certainly the results have been fully commensurate

with the labor expended. In the number of new churches planted and of converts gathered in all the churches, and of students preparing themselves for Christ's work as teachers and preachers, the Committee discern occasions of hope and encouragement.

Your Committee discern also the *increased responsibility* which every success lays on the friends of Christ, with the multitudes of the Freedmen thus shown to be susceptible of true religious impression and education, it is manifestly enjoined upon us to put forth our utmost efforts. It is never to be forgotten that the highest object of this Association is the conversion of souls to Christ; and certainly the Lord of the harvest is summoning us by the sheaves that are already gathered, to enter more diligently into the inviting field.

We would likewise express our satisfaction in observing the methods which have been employed in the multiplication of churches, viz., the preaching of the word, the gathering of children and adults into the Sunday-school, and so the building up of permanent, active organizations. Such are, undoubtedly, the true methods of church extension. We accordingly recommend the reinforcement and increase of efforts in that specific direction.

In closing, we submit the following resolutions:

First. Resolved, That the Association renewedly pledges itself in the faith of Jesus Christ and the love of souls to the prosecution of its *distinctively religious* work.

Second, Resolved, That the spiritual successes of the past year among the Freedmen of the society, afford increased incentives to the cultivation of that great field. The Lord has fulfilled his promises.

Third. Resolved, That our supreme appeal for support is to be in the name of dying souls and in the name of Him who gave his life in their behalf and ours.

A recess was taken until 2 o'clock P. M.

Afternoon Session.—The meeting was opened with prayer by Rev. S. L. Herrick. The Report of the Committee on the Foreign work was read, and discussed by Drs. Goodwin and Patton, Sec. Whipple and the Rev. Messrs. Cobb and Drake, and adopted.

Report of the Committee on Foreign Work.

The Committee to whom was referred the Foreign Work of the Association, submit the following report:

The effort to carry out the policy adopted a year since, viz.: To effect an early transfer of the work in foreign lands with the exception of that in Africa, has been only partially successful. The mission in the Sandwich Islands has been placed upon an independent basis, the mission in Siam relinquished and the property transferred to the only surviving missionary.

In the Jamaica field, difficulties have been met, which seem to render such a transfer for the present impracticable. In the judgment of the missionaries, and of those connected with the government of the Island, the work cannot be safely put into the hands of any missionary organization now on the Island, and the people themselves are not yet able to assume its support.

Furthermore the work has proved itself too great a success, as respects the stimulus to industry resulting from it in a marked degree, the increasing desire for knowledge, the steady elevation of moral sentiment, and above all, in the conversion of souls, to allow of its abandonment.

The Committee, therefore, recommend that the appropriation of $3,000 asked for by the missionaries, be granted, and the work continued until the day of transfer or of self-support clearly opens.

The Mendi field is to be congratulated upon the signal progress of temperance, and the adjustment of tribal difficulties that have hitherto greatly hindered the work. The

wants of this vast field are still unmet, and the cry of its perishing millions for the bread of life still rings across the waters asking answer of all Christian hearts.

But the conviction is a growing one, that the evangelization of Africa is to be chiefly hoped for through the agency of her own people. Indeed it would almost seem as if through these long and weary years, God had, in a manner, been holding back the work, in order that through the emancipation and Christianization of the colored people of the South, the children of Ethiopia might themselves become the apostles of her redemption. They best appreciate the prejudices, superstitions and spiritual needs of their countrymen. They alone can brave with safety the perils which have lined the coast with the graves of devoted servants of Christ. Let us hope, therefore, that through this great work now being wrought in our own land God is solving this hard problem of the ages, and that the day draws on apace when the Gospel of Him who hath made of one blood all the nations of the earth, shall make this mighty empire of heathenism bud and blossom as the rose.

The Communion of the Lord's Supper was celebrated, Rev. O. Emerson and Rev. J. E. Roy, D. D. conducting the services.

A paper prepared by Rev. G. D. Pike on "African Evangelization," was read by Sec. Whipple, and ordered to be printed.

The ladies of the Congregation retired to an adjacent residence and held a meeting in reference to the coöperation of women in the work of missions. The following resolutions offered by Dr. Patton were adopted and sent to the ladies' meeting:

Resolved, That the degraded condition of the women in all the fields of the Association, whether in this country or abroad, appeals loudly to the female members of our churches to add their special contributions to the treasury.

Resolved, That we do not deem it advisable to organize distinct female auxiliaries to aid this Association, lest there be too many local societies; but we rather counsel that efforts be made to broaden existing women's societies in the churches so as to comprehend this cause among their objects.

Subsequently the following resolution, adopted at the meeting of the ladies, was read before the Association.

Resolved, That so far as we have considered the subject before us, our views coincide with the resolutions read to us from the Association, and after returning to our various homes we hope to have further conference in reference to them.

The Report of the Finance Committee was read, discussed and adopted, as follows:

Report of the Committee on Finance.

The Committee to whom was referred the Financial Statement of the Association have given to the matter what attention they were able in the limited time allowed them: and have also had a somewhat full conference with one of the Secretaries. The account of the Receipts and Expenditures for the fiscal year ending Sept. 30, 1874, is succinctly given, excepting for Berea College, the report from which had not reached the office. The certificate of the Auditors in due form is appended to the statement and all appear perfectly satisfactory; we have also had the supplement to the Treasurer's report made by the Secretaries in our hands.

It is of course impossible for your committee with so little time, and so far away from the office where the books and papers are necessarily kept, to make any thorough examination of the financial condition of the Association. This difficulty was felt by the Committee on Finance last year, and led them to recommend that a committee be appointed to examine the Treasurer's report and the financial condition of the Association previous to the next annual meeting and report thereon. But the

Committee was not appointed and of course we have no such report. It is not easy to secure a thorough investigation of this kind by competent persons not connected with the administration of the Society, nor perhaps is it necessary thus to duplicate the work of the Auditors every year. The appointment occasionally of a special committee, like that which reported last year should be sufficient to preserve the confidence so well earned. In the report of a special committee, made at the last annual meeting (Annual Rep. p. 10) a change in the method of keeping the accounts was recommended which, we learn from the Secretaries, has been adopted, introducing a more thorough system and separating the different branches of the work so that the condition of each interest can be readily shown.

The great sad fact that meets us in this statement is the debt of the Association which is now in round numbers $80,000. More than $50,000 of this debt is an inheritance from the previous years, but there has been an increase of more than $25,000 during the past year. This is accounted for in part by a diminution of receipts from Great Britain, of $14,799, a diminution of receipts from our churches of $12,178 for general purposes; nor could the arrangements for the expenditures at the South be suddenly changed to meet the diminished receipts. A new adjustment has now been made for the coming year which prudence and a stern necessity seemed to require.

The Committee deeply sympathize with the serious disappointment of the Executive Committee in having to report an increased rather than a diminished debt: yet it appears to have been unavoidable.

What shall be done for the future? The receipts must in some way be made to balance the expenditures. How shall this be done? By retrenchment some will say. The question of retrenchment divides itself into two questions, the one of diminishing the operating expenses of the Association: the other of withdrawing from portions of the field. With regard to the cost of collection and administration we see not how it can be materially lessened. It is now only 10½ per cent. of receipts.

We can easily see how this per cent. can be lessened by larger receipts from the churches, for the cost of administration for $500,000 would be no more than for the present sum. But the now popular cry for retrenchment may be pursued so far as to impair efficiency of service and then it becomes penny wise and pound foolish. To withdraw from a part of the work is the other mode of retrenchment. While we would assent to the new adjustment spoken of in the supplement, if the committee in their wisdom can make it without material injury, we can not indorse the general feeling of balancing receipts and expenditures in this way. Curtail operations and you will lessen receipts still more rapidly. A retreat scatters forces faster than the shells of the enemy. Let it be known that this society abandons any considerable part of its undertakings, and it needs no prophet to foretell that this debt of $50,000 will not soon, if ever, be paid.

The receipts must be increased. There must be more thorough appeals made to the churches, greater demands made on them for these races. Have not the officers of this society been too modest? Have they not stood back in deference to other societies when they should have pressed forward, and made their voice heard? Much as we dislike special appeals they must be occasionally resorted to, and we believe this is the time for this Association. Surely it can make out a strong case before the public. It certainly has peculiar claims that can be urged here upon the American people.

The objects of its missionary labors are within over our country, members of our own governmental household, and he that provideth not for his own, especially for those of his own house—you know the rest of the verse. The colored men are our wards and we must take care of them. We are debtors to all these races, even to the newly arrived Chinese, zealously engaged many of them in doing menial services in keeping us clean; to the negroes, who have for generations given unrequited labor to raise our rice and cotton, and whose prayers, valor and blood it is not too much to say, turned the scale in the great four years' struggle for national life; and to the Indians, for land sold to us for a song and counted by us as a grand inheritance.

The care of these races, their instruction, especially the negroes in all that pertains to citizenship, must appeal powerfully to every patriot in the nation. In laboring for them we are laboring directly for our country and the welfare of our children.

All these are special claims in addition to those common to all missionary bodies, what we owe to all men as members of a common brotherhood, as those for whom Christ died, and to whom we are commanded to present the everlasting gospel. There is money enough in the country for all the work, and the officers of this society should have the sanction of this meeting, for a large increase of donations from the churches, so that the aggregate of their income from all sources for the ensuing year shall be $500,000."

The Committee on the Nomination of Permanent Officers reported as follows, and the report was adopted.

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O. O. Howard,
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Andrew Lester,
Thomas Ritter,
H. M. Storrs.
G. B. Willcox.

The following resolution, offered by Rev. L. T. Chamberlain and warmly seconded by Sec. Strieby, was adopted:

Resolved, That this Association takes pleasure in bearing testimony to the ability and fidelity with which Rev. Wm. W. Patton, D. D., has discharged the duties of the Western Corresponding Secretary of the A. M. A. during the past year. In resigning his position he bears with him our warm esteem and hearty God-speed.

A vote of thanks was passed to the people of Clinton for their cordial hospitality; to the choir for aid in the service of song; to the North Western railroad company which granted reduced rates to delegates; and to the newspaper press for full reports of proceedings.

Sec. Strieby read a letter from Rev. S.W. Brace, a venerable Presbyterian minister, heartily commending the work of the Association. After prayer by Rev. John Todd, a recess was taken till 7½ in the evening.

Evening Session. The evening meeting was devoted to addresses. Earnest and effective remarks were made by Rev. S. R. Riggs, Rev. J. F. Dudley, Rev. L. T. Chamberlain and Rev. E. P. Goodwin D. D. After prayer and the benediction, the Association adjourned.

Statistics of American Missionary Association,

For Year ending Sept. 30th, 1874.

RECEIPTS.

From ordinary sources,		$272,866.33
Special sources for Institutions —		
Hampton,	$45,143.49	
Berea,	24,356.70	
Others,	1,718.93	
		71,219.12
Publications,		5,829.51
		$349,914.96

EXPENDITURES.

For work abroad and among Freedmen, &c.	$344,004.05

DEBT.

Deficit at close of last year,	$55,481.26
" " present year,	24,275.30
Total indebtedness,	$79,750.56

COST OF COLLECTION AND ADMINISTRATION

10½ per cent.

CHURCHES AND INSTITUTIONS AIDED.

AMONG THE FREEDMEN AND CHINESE.

Churches, 54; Chartered Institutions, 7; Higher Schools, 17; Common Schools, 13; Missionaries and Teachers, 267; Pupils, 10,499; Church Members, 3.277; Church Members added during year, 743.

AMONG THE INDIANS.

Churches, 2; Schools, 6; Missionaries and Teachers, 20; Pupils, 314; Church Members, 20; Church Members added during the year, 20.

ABROAD.

Churches, 7; Schools, 12; Missionaries and Teachers, 29; Pupils, 931; Church Members, 563; Church Members added during the year, 57.

SUMMARY.

Churches, 63; Church Members, 3,860; Schools, 55; Missionaries and Teachers, 316; Pupils, 11,744.

ABSTRACT OF THE ANNUAL REPORT OF THE American Missionary Association.

The 28th Annual Report of the American Missionary Association commences with a reference to the death, during the year, of its venerated President, Rev. Dr. E. N. Kirk, who had served in that capacity since 1865; of three of its teachers at Memphis, Mr. & Mrs. Cottle, and Miss Gould, who fell victims to the yellow fever by remaining at their post; of Rev. Seth T. Wolcott, a missionary in Jamaica, W. I.; of Mrs. White, wife of Prof. White, who accompanied the Jubilee Singers to England; of Miss Ada Clapp, a teacher at the South; of Mrs. Elizabeth B. Burton, of the Mission in Africa, and of Rev. N. E. Willis and wife, by a railroad accident, while returning to their work in Alabama.

Notwithstanding the financial troubles of the year the receipts have been $278,695 acknowledged in the Magazine, besides other and special donations. Eight new churches have been organized among the freedmen, one being composed of the colored membership of the old Midway Congregational church, formed in 1752, by a colony from Massachusetts, and which has never become extinct. Revivals have been enjoyed at various points, including stations in North Carolina, represented by some as fruitless. Sixty-nine theological students have been under instruction at five institutions, and have employed part of their time in preaching. As some doubt the value of Congregational labors at the South, it is well to note these comparative statistics. The American Board reports for 1873 the average additions on profession of faith for each minister to have been 3¼; the Home Missionary Society reports 3⅓; the Connecticut churches, 5¼; all the Congregational churches in the United States, 5; while the churches of this Association in the South report 11¼, more than double the highest number! This vindicates the wisdom of carrying the gospel of puritan principles and polity to the freedmen and to the South in general.

The educational work shows progress. Virginia Hall has been dedicated at Hampton, Va.; Jubilee Hall is nearing completion at Nashville, Tenn. The buildings and grounds have been improved at Atlanta, Ga., and needed additions and alterations have been made at Tougaloo, Ala. The attendance has been good at all the schools, and the pupils have made steady advancement.

The work among the Indians, in seconding the peace policy of the Government, has been steadily prosecuted, though the old feud between the red man and his enemies, the whisky venders and the coveters of his land, still continues. But the new policy is yielding excellent fruit, with the co-operation of missionary and religious bodies, in the increased culture of land, the erection of better homes, the adoption of civilized apparel, and in greater interest in schools and in the preaching of the gospel.

The schools among the immigrant Chinese in California are doing well, and have resulted in hopeful conversions, the converts meeting with the neighboring churches. This interest has been very marked at San Francisco, where part of the week had to be devoted to spiritual inquiry instead of the ordinary studies. A movement was started to rent a building in which the converts and inquirers may have a religious home. The work calls for enlargement, but this requires more funds than have yet been furnished.

In the foreign field the committee have been seeking to transfer to other missionary societies all missions but the one in Africa. This will require time to complete. Steps are taking to enlarge the African Mission. Rev. Mr.

Cravath, the Field Secretary, and Rev. E. A. Ware have been commissioned to go there, and explore the topography of the western coasts around the mission, to examine the schools and churches, and to make report of facts which may serve as the basis of reconstruction and addition. They will sail in a few days.

One of the marked events of the year has been the triumphant success of the "Jubilee Singers" in their tour in Great Britain, where they have been received into the best society in a manner which is a rebuke to the spirit of caste which still reigns too widely in this country. The practical results of their visit are found in the $50,000 which they have secured and with which it is hoped that Jubilee Hall may be completed. But as more buildings will be needed, and endowments must be secured, the committee have authorized the use of these singers in the field for another campaign of two years.

Reference is made in conclusion, to the recent action of the National Council on the consolidation of Benevolent Societies. The proposal for an interchange of the African Mission of this Association for the North American Indian missions of the American Board was rejected. The Council, after a discussion of the principles and methods of the Association, commended it emphatically to the support of the churches, in reference to its whole work at home and abroad.

THE CLOSE OF THE SERMON.

The excellent sermon of Pres. Magoun at the recent Annual Meeting will be published with the Annual Report. We take the liberty of presenting in advance to our readers the closing portions, which we believe will give an increased desire to read the whole.

From the multitude of subordinate and auxiliary considerations crowding upon my thoughts, that support this inevitable and irrefragable conclusion, I select two for a closing word.

I. Christian symmetry and consistency in our missionary work at large.

Shall the Gospel be borne from this land to non-Caucasian races in the ends of the earth, and shall they, the bounds of whose habitation and the times appointed coincide with our own, be omitted? If so, why? What Christian hand can refuse to bear, what Christian lips to speak to them—if it be only possible—the message of eternal life?

II. The emergency of the hour. It is a dark one for the three races. It seems the very crisis of fate. But the denser the darkness the more are we bound to give them the light. The great argument is before you. It is one and all-Divine. But the incitements that press the same way are many. Every conversion to Christ among these people is one of one kind. Every outrage upon them is one of another. Each time an Indian is corrupted or defrauded, each instance of the brutal abuse of Chinese, each assassination of a freedman brings home to us our duty afresh. Whippings, burnings, hangings, shootings, they pile the applications of the argument heaven-high! These wards of the nation are here by allotment for our Christian work for them, and we are here for that.

In respect to one class of them, besides moral wrongs, we have made great civic mistakes. We should have punished the enemies of Union and Liberty: we should have protected completely the lawful and equal rights of the freedmen. *This* ought we to have done, and not to leave *the other* undone. There has been a series of compound fractures in the setting of the Southern bone. But the South must now be all regenerated by Christian truth and love. What else can take the blueness out of these present wounds? Liberty is mischievous without law; law is worthless without moral principle; moral principle is weak without the fear of God; the fear of God is lifeless without the love of Christ. We are doing more for the freedmen in converting than in freeing them; more for the ex-masters in leading them to renounce sin than in forcing them to give up slaveholding. We did not shirk that duty, we cannot this. And having taken up this work the churches of this land cannot lay it down. Having put their hand to this

plough of spiritual reconstruction, they cannot so much as look back.

Least of all can the Congregational churches, representatives of the purest and highest Christian freedom. We were allowed of God to be put in trust of this chiefly for the injured and the oppressed. A dozen years ago, at the anniversary of another missionary Society, I said of "the apostacy of the South," civil and religious, that but one thing could cure it—"the Puritan faith which kept our freedom vigorous and uncorrupt." That is more manifest to-day. It will be incalculably more so after a dozen years more of Ku-Klux and White Leagues. Make the freedman an intelligent and consistent Christian, after the pattern of our Puritan fathers, and he cannot be oppressed: make his old master one and he cannot oppress him. So of all the alien races in our land. We have in our hands a sovereign remedy for their ills. Freely we have received, and freely we must give.

Are the bloody and hideous outrages of the hour many? When Death and Hades give up the dead that are in them, sent unshrieved out of the world during the dark and covert régime of Slavery, shall we not rather say, few? Are the obstacles to our duty stubborn, bitter, perilous? Think of what we overcame in the rebellion through God. Shall iron *now* break the northern iron and the steel? Shall not the new miseries of those we save confirm the Christian judgment and warm the Christian heart? No better place than this for these questions, this city where a dozen years since loyal and devoted Iowa began to organize her volunteers, one tenth of her whole numbers—religiously paying her tithe in Mosaic proportion—to put down that lesser rebellion, the strength of which was in this greater one against God and justice and love that rages still. The weapons of our warfare now are not carnal, but shall they not be mighty through God to the pulling down of strongholds? The peculiar Christian experience and Christian spirit in which this work was born are yet in our churches. The grace of giving to it more and more abounds. The shining, though unobtrusive grace of martyrdom still savors the life, the labors, the death of many a laborer. The crowning gift of the Spirit is bestowed upon our toils. We may have to vary our methods, reshape and perfect our policy. We have done it before. The oldest and most stable of our missionary societies has made radical changes as wisdom dictated. An organization so flexible as this, so peculiarly close to the churches, so pre-eminently made for Christian exigencies, may be relied on to mould itself to the exact needs of the hour. We may change our processes—advance will require it—but we must only enlarge our resources and our scope. We cannot relax in our great taste for Christ and His down-trodden ones. We are to carry it on till

"People and realms of every tongue
Dwell on His love with sweetest song."

We are to carry it on till for the suffering and perishing souls of the alien races in this land the blessed Redeemer shall see of the travail of *His* soul, and shall be satisfied.

FRATERNITY—THEOLOGICAL INSTRUCTION.

As an illustration of the various ways in which our missionaries in the South are endeavoring to disseminate Bible truth and to promote a fraternal feeling, we publish below a copy of a postal-card-circular forwarded to us by Rev. H. E. Brown, of Talladega College.

A Theological Institute

free to MINISTERS OF ALL DENOMINATIONS will be held at Talladega, beginning Wednesday, December 9, and closing Thursday, December 24.

The exercises of the Institute will include Lectures upon Preaching and Pastoral work, by leading Ministers of the various denominations, and by the Professors in the Theological Department of Talladega College: also of Bible Studies, Prayer meetings, and exercises in Preaching. All ministers attending will receive free entertainment among the citizens of Talladega; but the gathering is likely to be so large that those who intend to come should send their names beforehand, if possible. Reduced fares on the rail-roads will be applied for.

Bring blankets for beds if convenient.

COMMITTEE OF ARRANGEMENTS

J. N. Brown, Pastor of Cong. Church.
W. H. McAlpine, Pastor of Colored Baptist Church.
Edward Hunter, Pastor of A. M. E. Zion Church.
Lewis Jacobs, Pastor of Am. M. E. Colored Church.

Nov., 1874. H. E. BROWN.

American Missionary.

NEW YORK, DECEMBER, 1874.

SPECIAL NOTICES.

For the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc., see 2d and 4th pages of the cover.

ANNUAL MEETING AT CLINTON.

The attendance at this Anniversary was not large. This is readily explained by the remoteness of the place and the important ecclesiastical and missionary meetings held at the East just before. But yet it was a good meeting; there was an earnest devotion to the business and an enthusiasm in the speakers that left no part of the exercises dull, and we believe that all those present went from the gathering with renewed interest in the great work of the Association.

Hon. Wm. A. Buckingham was elected President in the room of the late, lamented Dr. Kirk, a filling of the vacancy which we think must be gratifying to all our constituency. Rev. Dr. Patton resigned his position as Western Secretary, much to the regret of his many friends, as is evinced in the resolution adopted at the close of the meeting. Rev. James Powell was elected Dist. Sec. for the West, and will, we are persuaded, receive a cordial welcome in this new field, as he has had for the past year in Conn. and New York, where he has occupied Rev. Mr. Pike's place during his absence in Great Britain.

We call attention to the resolutions adopted in regard to Women's Boards. The vast power and influence of these organizations are beginning to be generally felt. The funds they accumulate are the smallest part of their benefits; their influence on churches, and Christian families, on mothers and on children, in awakening an interest in the work of missions, is far greater. These benefits now inure almost exclusively to Foreign Boards of missions and there is a difficulty in attempting any modification. To form similar organizations in aid of home missions and of the work in the South would unduly multiply meetings and societies. The plan recommended in the resolutions adopted at our anniversary, and substantially approved by the meeting of the ladies held there, seems to be the best solution of the problem—that is—to widen the scope of these ladies' organizations so as to include the several legitimate objects. It is believed that this plan will so enlarge the sympathies of the ladies and stimulate their activities as to greatly increase their gifts as well as their interest in the extension of the Redeemer's kingdom, and that, consequently, the Foreign Boards will receive no less—perhaps more—while other Boards will be benefited likewise.

AN ORDINATION—SAILING OF MISSIONARIES.

The very interesting services attending the ordination of Mr. Barnabas Root as a missionary to Africa, his native land, will be found in detail in another column. Excellent as the summary of Dr. Taylor's sermon is, it fails to represent fully the force and point of that admirable discourse.

The reader will also find an interesting account of Mr. D. W. Burton, of our African Mission, who returned thither in company with Mr. Root. They sailed from New York, Saturday Nov. 14.

A NEW CHURCH.

Childersburg, Ala.

The prolific soil around Talladega, under the diligent gospel culture of Rev. H. E. Brown, and the Theological Students of Talladega College,

is yielding steady harvests in church organizations. The brief letter below chronicles the formation of one more.

A Congregational Church of eleven adult members was formed at Childersburg, Ala., Oct. 25. Several of the members of the new church are preparing to attend school; two, at least, will study for the ministry.

Nearly every person of influence in Childersburg has, in one way or another, indicated his faith in the new organization. H. E. B.

THE NEW POSTAGE LAW.

After the first of January the postage on the "American Missionary" must be prepaid at this office. This will involve a tax on our treasury of about $650.00 for the year—a large sum for it, as compared with the few pennies the postage has cost each reader.

As our friends have a common interest with us in saving expense to our treasury, we suggest a method, small to each, but large to it. We issue 16,300 copies of the "Missionary" in the Magazine form and 9000 in the folio. The terms are 50 cents for the former and 25 cents for the latter. If now every person receiving the "Missionary" will send us as a Thanksgiving or Christmas offering, the small sum named for the "Missionary" each receives, the aggregate will make the handsome sum of $10,000!

We know that some persons have already paid for the "Missionary" for this year, and others receive it as a gift: we make no *demand* in what we have said, we only suggest a free will offering.

THE SOUTHERN SCHOOL PROBLEM.

The agitation of the Civil Rights Bill has undeniably had a *temporary* effect at least in disturbing the interests of common schools in the South. It is a dark day for popular education there and it involves the great problem of the South and of the nation.

It is refreshing and hopeful to see that the Normal Schools and Colleges of the American Missionary Association are steadily increasing its gifts of well-qualified colored teachers for the Freedmen. As an illustration we call attention to the interesting facts on this subject, given, on another page, in the communication of Rev. H. S. Bennett of Nashville, Tenn.

A BURDENED INSTITUTION—SELF-DENYING TEACHERS.

Virginia Hall at Hampton Va., was dedicated last June. The building was not quite finished at the time, and a heavy debt was then resting upon it. The continued stringency of the times has rendered collections more difficult than was anticipated and now the pressure is very urgent.

The Treasurer of the Institute, Gen. Marshall, writes us in regard to the great need of funds and mentions the almost incredible sacrifices the teachers are making to relieve the debt. We append that part of the letter, believing that no more eloquent appeal can be made in behalf of Hampton Institute.

"Our teachers have nobly responded to the demands of this exigency and subscribed from their moderate salaries the sum of $2,375, towards paying off this debt, one of them giving three-fifths of her whole years pay. I wish this sacrifice on the part of those who are dependent on their hard earnings for support, might stimulate those who have the means and are interested in our work to make an extra effort to lift this heavy burden of debt."

A DISTRESSED FAMILY—HOUSE BURNED.

In the October number of the "Missionary," we gave an account of the re-organization of the Old Midway Congregational Church of Liberty Co., Ga., of which Rev. Floyd Snelson is pastor. We publish below a letter giving an account of a fire which beggars an aged member of that church. Is there not some favored man at the

North that will esteem it a privilege to replace that $75 to save the land from forfeiture?

An aged brother, of about eighty years old, a member of my church, has been building a kitchen for me. He has a very industrious wife, and when he was building the chimney she came to make mortar for him. They left no one at their home, and about two o'clock yesterday afternoon their son-in-law came running to inform them that their house had burnt down with every thing in it. I heard the old brother say: "Didn't you save my trunk?" I did not know why he spoke so particularly about the trunk, until I went up to carry a few things to them which my wife had gathered.

Then he showed me the rim of the pocket-book which contained $75, in his trunk, that he had saved from the sale of his cotton to meet the installment on his land. The poor man can't tell but what his land will be taken from him because he can't meet this payment.

I met him on my way to his house, coming to see me. He said: "I have lossed everything. But I can't say no'thing, God knows best. It was to be so. I speck' I done someting wrong, make God do dis."

I could hardly make any reply as I looked upon that submissive face and heard those firm words.

FLOYD SNELSON,

McIntosh, Liberty Co., Ga., Oct. 16, '74.

THE WEEK OF PRAYER.

This season of special supplication is attracting, more and more, the attention of Christian people, as it manifestly is attended by the gracious influences of the Divine Spirit. The wide range of topics has added to the interest felt in the services of this week, for it enlarges the sympathies of God's children. We commend benighted Africa and her children in this land as subjects of supplication, entitled, for many reasons, to a large space in the hearts of American and British Christians.

MISCELLANEOUS.

AN AFRICAN MINISTER ORDAINED.

UNDER THE AUSPICES OF

The American Missionary Association;

Services in the Broadway Tabernacle, N. Y.

Interesting and impressive services were held last night in the Broadway Tabernacle. The occasion was the ordination of a native African, Barnabas Root. He is a native of the Sherbro country, a portion of West Africa little known. Having become educated in this country he purposes to return to his home and preach the Gospel to his countrymen. After the reading of the minutes of the Examining Council the sermon, which appears below, was delivered by the Rev. Dr. Taylor, pastor of the Tabernacle. The ordaining prayer was offered by the Rev. A. H. Clapp, and the charge was given by the Rev. Geo. Whipple of the American Missionary Association. The address to the people was delivered by the Rev. H. D. Ganse. The sermon was listened to with great interest, especially that portion which told of the career of the young missionary.

The text was taken from Mark v., 19: "Go home to thy friends and tell them how great things the Lord has done to thee, and hath had compassion on thee." Great things indeed the Lord had done for this man. He found him a naked demoniac, having his dwelling among the tombs, an object of terror to the neighborhood, and a source of injury to himself; and now he is "clothed and in his right mind." He has been reinstated in the lordship of himself. Peace has come into his soul. The unquiet eye is at rest. The untamable ferocity by which he had been characterized has given place to a calm docility of disposition. The legion of demons has been cast out, and in their

stead the spirit of God has come into his soul, so that all within is vibrating with the thrill of a new-born happiness. Wherefore does he cling so passionately to his deliverer? Why that earnest request that he may accompany him withersoever He goeth? And why, above all, this strange answer from the lips of Him who so frequently bade others follow Him? The explanation is easy. They cared more for their swine than for their souls, and had besought Jesus to leave their borders. The afflicted man, fearing his troubles might return, desired to accompany him.

Lut us then note first what as Christians we have to tell. It is a personal experience. This man was exhorted to make known what the Lord had done for him. He had been afflicted with a peculiar and preternatural disease. The man had been actually possessed by evil Spirits. In some cases of this kind there might be a substratum of physical disease, but in this case there were other results which cannot be accounted for on any other supposition than that the man was spiritually posessed. His double personality consisted of himself and the spirit that abode in him. He was conscious that another was ruling in the high places of his soul, and felt himself hurried along by the demon. From this terrible slavery the Lord emancipated him. This is a striking analogy to the deliverance which Christ effects for us in our regeneration and conversion.

Secondly, we speak of this experience as the work of God, done for and in us out of his great compassion. The man spoken of was expected to unfold to his friends what had happened to him, and he is no Christian convert who does not say that "this is the Lord's doings; it is marvelous in mine eyes." The crisis in conversion is when the sinner consents to let the Lord save him. The drunkard may become sober, the thief honest, the sensualist chaste, one strong heart-passion may for a time hold another in check, but only God Himself can renew the heart. Whenever, therefore, conversion is real and radical, it is God's work. We need to give emphasis to the thought that

"The transformation of apostate man
From fool to wise, from earthly to divine,
Is work for Him that made him.

Neither philosophy, nor science, nor education, civilization, nor any other merely human influence can recreate man. Only the spirit of God and His Gospel can do the work. To say simply "Ye must be born again," and to go no further is to plunge the soul into despair: but to dwell upon the compassion of God, who became incarnated that men might be righteous and regenerated and to have this corroborated and confirmed by one who can say, "I am crucified with Christ, nevertheless, I yet live;" is to encourage the sinner to repair to Him who alone can create a clean heart and renew a right spirit within him.

Thirdly, we are to tell the good news at home, to all our friends. Happiness is shorn of half its attractiveness if we cannot share it with others, and if we are really happy we shall not be able to restrain its expression to our nearest ones.

Dr. Taylor, in closing his sermon, gave the following sketch of the young minister: Our young brother, Mr. Barnabas Root, was received at the mission of the American Missionary Association in the Sherbro country, in West Africa, on Nov. 1, 1854. At that time he was about 6 years old. In the Summer of 1859 he accompanied the Rev. Mr. White to this country in order that, with his assistance, Mr. White might continue the study of the Sherbro language. His knowledge of the Scriptures at that time was truly a wonder to all who saw and heard him. He returned to Africa and continued in the mission school until early in 1863. He came again to this country determined to study for the ministry. He was graduated at Knox College, Galesburg, Ill., in 1870, and then entered the Theological Seminary at Chicago, where he was graduated in 1873. Out of a class of 21 he was one of six chosen to deliver addresses, and his oration was remarkable for depth of thought and elegance of expression; since then he has been engaged among the freedmen of the South, and on last Thursday he was examined by a council as to his qualifications for the office of the ministry. I never heard a candidate acquit himself more creditably. And now he is about to leave for his native land to tell his fellow countrymen what the Lord has done for him. Go, my young brother, and may the blessing of God be with you. Tell your kinsmen of his love. Tell them of the law, liberty and literature of this beloved land erected upon

the glorious gospel of the grace of God. Go to them as the herald of a coming regeneration, and as you labor amid trials, difficulties and discouragements, let your heart be sustained by the prophetic assurance that "Ethiopia shall soon stretch out her hand unto God."

N. Y. Tribune.

Visit of a Foreign Missionary.

It is not often that returned missionaries find it convenient to visit Princeton, but last week there was an exception. Mr. Daniel W. Burton, for twenty-two years the faithful agent of the Mendi mission of the American Missionary Association, on the west coast of Africa, paid a visit to Mrs. Charles F. Winship, who with her husband was appointed with him to that mission some years since. Quite a number of persons at the usual prayer meeting, at the Congregational church, on Thursday evening, had the pleasure of hearing Mr. Burton. Simple in manner and dress, unaccustomed to speech-making, venerable in appearance, with a voice of melting tenderness, he told the simple story of his life and work. No one heard him without loving the man and honoring the divine grace that evidently had inspired and led him.

He was born in Connecticut, and by unavoidable circumstances prevented from completing his preparations to become an ordained and preaching missionary. At the age of thirty, while in Burlington, Iowa, prosecuting business, his early convictions, that God had called him to Africa, returned with power. He gave up his business, made what preparations he could by study, offered himself and was accepted by the American Missionary Association as their agent in Africa. His noble wife who accompanied him and shared all his labors died, and was buried in the Atlantic, on their homeward passage, June 23d, 1874.

Ten years ago he raised the money in this country, and erected the first saw-mill in Africa. It is placed on a rapid stream, which affords an excellent water power. Before the mill was erected, all lumber was sawed or cleft by hand. The native negrō settlement around the mill is one of the most orderly and civilized on the coast. Some of the people have married and live in a civilized way. Some have united with the church, and send their children to the mission schools. Mr. Burton has not been disappointed in the usefulness and success of the mill. He traces to prayer only, his receipts of money from benevolent people that enabled him to erect it. He was no mechanic, but he remembered that God called and qualified Bezaliel and Aholiab to build the Tabernacle, and he believed He would give him the same kind of wisdom. One morning he took his Bible under his arm, called his negro workmen to accompany him to the site he had years before selected for a mill, and after reading a passage of scripture, he kneeled down and prayed for guidance. From that time the work went on uninterruptedly to its completion. During his present visit, about money enough has been given him, without solicitation, to build a necessary mill-race.

Rev. Barnabas Root, well known in Princeton, returns to Africa as a missionary to his own people, with Mr. Burton. They expect to embark from New York, in a sailing vessel, about the 20th inst.

Barnabas was found by Mr. Burton, at the age of ten, in his heathen home. His father, the king of Sherbro, urged Mr. B. to take the boy, then completely naked, and having an affection of the eyes, and apparently less promising than many of his companions, to the mission school. He did so, and the consequence is that Barnabas goes back a well educated and able minister of the Gospel. Many hearts will prayerfully accompany them across the sea.

H.

—Bureau Co., (Ill.) Republican.

FISK UNIVERSITY.

By Rev. H. S. Bennett, Nashville Tenn.

Student-Teachers—Fruit, an Hundred fold.

We commend to special attention the very suggestive and encouraging facts furnished by Bro. Bennett, in the letter below. They show strikingly the wide spread and beneficial influence of our institutions at the South.

I have entered upon the work of canvassing a part of the State of Tennessee, for the purpose of presenting the claims of Fisk University to the colored people. During the two trips, which I have already made, certain facts came within my observation which illustrate the power of the influence which Fisk University is exerting in Tennessee and the South.

While at Clarksville, I visited the colored schools and made diligent inquiries into their condition. In the one I first visited, I found Miss Deanie Simms, a student of Fisk, at work teaching a school of seventy-five pupils, with an enrollment of one hundred and twenty-five.

I then visited another school of higher grade, taught by Mr. James Jackson, also a former student of Fisk University, who had a school of one hundred and fifty pupils, which he was keeping in excellent order.

Another school of one hundred and forty pupils a mile distant, I heard of, but did not visit, which was taught by Mr. John Moore, another Fisk student.

Last week I visited Shelbyville, and found that the colored schools were on the graded plan, and in excellent condition and were presided over by J. W. White as principal—another student of our Institution. I visited these schools and found them under the best of management.

At McMinnville, I found Miss Rosina O. Young another of our students—hard at work teaching a school of fifty pupils.

These cases serve to illustrate what Fisk University is doing by way of preparing teachers for the colored schools of the South.

From carefully gathered statistics it was found that Fisk University sent out during the year 1873, one hundred and ten teachers, who taught an aggregate of ten thousand pupils and earned $20,000. If a person pauses a moment to study what an influence is thus exerted in this single direction, he will be forced to conclude that it is very great and that the cause of the Freedmen would suffer immeasurably if our University were crippled in its work.

A moments thought should be given to the kind of teachers we send out. County Superintendents without exception bear testimony to the mental and moral superiority of our teachers over others. We are in the receipt of daily testimonials to this effect, from those who have the employment of teachers in hand. Last year I attended the examination of a teacher, an applicant for a school, who could not perform an example in Short Division, who didn't know the Multiplication Table, and whose attainments in every department corresponded. Yet she received a certificate because the County Superintendent could do no better.

Fisk Uuniversity is striving to meet the pressing demand for teachers, and these facts show to what extent it is meeting the responsibility devolving upon it.

PAYING TO BE COAXED.

It is not perhaps known to all the contributors, that in most of the societies, more than half the running expenses are incurred in the work of collection. What costs most is the labor of stirring up the churches to do their duty. If the churches would stir themselves up, this expense would be avoided. Could any easier or more rational method of retrenchment be hit upon? If the churches will not give without coaxing, then they must pay for being coaxed; but they ought not to grumble at a tax which is levied upon them by their own indifference and perversity.

This point can be sharpened. If the *ministers* of the churches will take this matter in hand, they can divide the expenses and double the receipts of these societies. If, instead of waiting for the agents to come and present their causes, the pastor himself would make a careful study of each of the charities of which his people are to be asked to contribute, and would in a sermon present the cause himself, he would get about twice as much money as an agent would get, and save the whole expense of collection. One great reason why the Presbyterian boards are managed more cheaply than those of the Congregationalists is precisely this; that the Presbyterian ministers do take more practical interest in presenting to their churches the work of their various societies than the Congregational pastors do. Less dependence is placed by the Presby-

terians upon the work of collecting agents and more responsibility is thrown upon the pastors.

What we say upon this matter is not said at random. It is the result of considerate observation and some experience. We know of churches where the pastors have taken the work of benevolent collections into their hands with precisely the result which we have here indicated. One church to which we can point raised its collections from two or three hundred dollars to more than a thousand dollars by this simple method. The pastor prepared himself by a thorough investigation of the subject to speak to his people about each of the objects for which he solicited their contributions. His presentation of the case naturally had more effect upon the minds of the people than that of the agent could have done. It was not to him, as it must be to the agent, an old story, and his own freshly enkindled interest in the theme was easily communicated to his people. During a ministry of five years only one agent appeared in this pulpit, and the collection which he took was less than half as large as the smallest of the other four annual collections taken by the pastor for the same object.

The minister cannot do this work, however, unless he will take pains to qualify himself for it. A superficial and scattering talk will not do; the pastor must speak to his people with the authority which is the fruit of abundant knowledge and genuine conviction. There is reason to believe that some ministers shrink from this service because they feel that soliciting contributions for benevolent societies is a species of begging, and because they prefer the odium of this beggary should rest upon the agents rather than upon themselves. Such a notion is a disgrace to any man who holds it. The Christian minister who has an impression that Christ is a beggar, and that our Christian enterprises for teaching the ignorant and lifting up the degraded are simply organized and baptized mendicancy, is a Christian minister who ought to step down and out.—*Independent.*

POETRY.

SOWING AND REAPING.

Sow with a generous hand;
Pause not for toil or pain;
Weary not through the heat of summer,
Weary not through the cold spring rain,
But wait till the autumn comes,
For the sheaves of golden grain.

Scatter the seed, and fear not—
A table will be spread;
What matter if you are too weary
To eat your hard-earned bread?
Sow while the earth is broken,
For the hungry must be fed.

Sow—while the seeds are lying
In the warm earth's bosom deep,
As your warm tears fall upon it
They will stir in their quiet sleep,
And the green blades rise the quicker,
Perchance, for the tears you weep.

Then sow, for the hours are fleeting,
And the seed must fall to-day,
And care not what hands shall reap it,
Or, if you shall have passed away
Before the waving cornfields
Shall gladden the sunny day.

Sow—and look onward, upward,
Where the starry light appears;
Where, in spite of the coward's doubting,
Or your own heart's trembling fears,
You shall reap in joy the harvest
You have sown to-day in tears.

—*Miss A. A. Proctor.*

FAMILY CIRCLE.

MAMIE'S OFFERING.

"O auntie! I know what this picture is; and Fanny can't guess," said Mamie. "Oh, I know, I know!" cried the little one in great glee.

"What is it, then, my darling? Tell me, won't you?" and Aunt Fanny gave

her a kiss right on her sweet red lips. But the child shook her head.

"Mamie knows: but Mamie won't tell. What shall we do about it?" asked Aunt Fanny.

"You tell us, auntie," said Fanny.

"Yes, auntie," said all the children.

So, taking Mamie in her lap, she sat in the doorway among the roses and honeysuckles, while the hummingbirds flitted about, and the little stars came out one by one.

Mamie was very quiet; but all the while she was smiling. "I know, and nobody knows but me," she said over and over to herself.

Before Aunt Fanny began, she looked into Mamie's merry blue eyes, and said,—

"Won't you whisper it to auntie?"

Mamie nodded her head, and, putting her head very close to her Aunt Fanny's ear, said in a soft whisper.—

"It's the woman who had only *two mice!*"

Aunt Fanny looked amazed at first, and then she laughed.

"You've made a little mistake, pet. But I see you know what it is: I'll tell the story. It is in the Bible; and I think you must all have known it some time.

"There was once a poor woman who was a widow. She had only a very little money,—only two little pieces, that both together make one farthing. She might have said, 'I'm poor, and need all my money myself: so I need not give any away.' But, instead of that, she went up to the Lord's house, and there she put into the money-box for the poor *all* she had, though it was so little.

"A rich man passed by, and threw in gold worth far more than the widow's two small pieces; but the Lord Jesus saw both their hearts, and the spirit with which they offered their gifts, and was more pleased with the two mites than with all that the rich man gave of his abundance.

"So, dear ones, a little child, giving but a penny at Sabbath school, out of her own little store, giving it cheerfully and lovingly, is more beloved of Jesus than a great man who gives thousands of dollars to win the praise of men."

Mamie had been very quiet during this story. She had a little money-box; and into it went all the pennies that she had given her. They went in, but never came out. She meant to have a great treat, some day, all by herself: so she was saving them, closely shut up. Now, however, her plan did not seem so pleasant; for she wanted the Lord to love her. She knew now how selfish she must appear to him,—a little girl, with all her wants supplied, yet keeping all she had for herself.

She said nothing about it; but the next morning she took the pennies all out,—twenty of them,—and rolled them up in a piece of paper. When the box was passed in the Sabbath school, that afternoon, the teacher smiled at Mamie's earnest face as the queer little package fell in.

But that evening Mamie crept close to Aunt Fanny's side, and said,—

"Do you think the Lord Jesus knows I put *all* my pennies into the box to-day?"

And her auntie, knowing how hard it must have been for her to part with her cherished hoard, hugged her ever so closely, and whispered, "Yes, my darling. He knows all about it, and loves you very much."

HELEN.

A TOUCHING INCIDENT.

A little boy came to one of our city missionaries, and holding out a dirty and well-worn bit of printed paper, said, "Please, sir, father sent me to get a clean paper like that."

Taking it from his hand, the missionary unfolded it, and found it was a page

containing that beautiful hymn of which the first stanza is as follows:

> "Just as I am, without one plea,
> But that Thy blood was shed for me,
> And that Thou bidst me come to Thee,
> O Lamb of God, I come!"

The missionary looked down with interest into the face earnestly upturned to him, and asked the little boy where he got it, and why he wanted a clean one.

"We found it, sir," said he, "in sister's pocket, after she died; and she used to sing it all the time when she was sick, and loved it so much that father wanted to get a clean one to put in a frame to hang it up. Won't you give us a clean one sir?"

This little page, with a single hymn on it, had been cast upon the air, like a fallen leaf by Christian hands, humbly hoping to do some possible good. In some little mission Sunday-school, probably, this poor girl had thoughtlessly received it, afterward to find in it, we hope, the gospel of her salvation. Could she, in any probability, have gone down into death, sweetly singing that hymn of penitence and faith in Jesus to her latest breath, without the saving knowledge of him, which the Holy Spirit alone imparts?—*Home Mission Herald.*

LOVING TO GIVE.

"I was once attending a missionary meeting in Scotland," said a minister, in making an address. "There it is the custom to take up the collection at the door, as the people go out. A poor woman, in going out, dropped a sovereign into the basket. The deacon who held the basket said, 'I'm sure you cannot afford to give so much as that.'

"'Oh, yes, I can!' she said.

"'Do take it back,' said the deacon.

"She replied, 'I must give it. I *love to give* for Jesus' sake.'

"Then the deacon said, 'Take it home to-night; and if, after thinking it over, you still wish to give it, you can send it in the morning.'

"In the morning, I was sitting at breakfast with the deacon, when a little note came from this woman; but the note contained *two* sovereigns! 'You won't take them,' I said to the deacon. 'Of course I shall,' said he. 'I know that good woman well. If I send them back, she will send *four* next time.'"

This was indeed loving to give.—*Well Spring.*

MARY'S PRAYER.

Dear God, bless my two little eyes, and make them twinkle happy. Bless my two ears, and help them hear my mother call me. Bless my two lips, and make them speak kind and true. Bless my two hands, and make them good and not touch what they must n't. Bless my two feet, and make them go, where they ought to. Bless my heart, and make it love Jesus, and my mother and father, and George, and everybody. Please let ugly sin never get hold of me—never, never. For Christ's sake. Amen.—*Apples of Gold.*

THE ARAB'S PROOF.—A Frenchman who had won a high rank among men of science, yet who denied the God who is the author of all science was crossing the great Sahara in company with an Arab guide. He noticed with a sneer, that at certain times his guide, whatever obstacles might arise, put them all aside, and kneeling on the burning sands, called on his God. Day after day passed, and still the Arab never failed; till at last one evening the philosopher, when he rose from his knees, asked him with a contemptuous smile, "How do you know there is a God?" The guide fixed his beaming eye on the scoffer for a moment in wonder, and then said solemnly, "How do I *know* there is a God! How do I know that a man, and not a camel, passed my hut last night in the darkness? Was it not by the print of his feet in the sand? Even so"—and he pointed to the sun, whose last rays were flashing over the lonely desert—"that footprint is not that of a man."

OBITUARY.

REV. N. E. WILLIS.
MRS. N. E. WILLIS.

A heavy blow has come to the workers in Alabama. Rev. N. E. Willis, one of the strongest and noblest among us, has fallen. Cut down in the glory of his manhood and in the midst of great usefulness, his death will be sorely felt by us, for we had learned to love him for those rare qualities which so eminently fitted him for this work.

From out the agony and horror of that terrible railroad disaster of Sept. 24th, he went, at the bidding of the Master, beyond the reach of accident and death, to receive the Crown of Life.

Col. North of Shelby Iron Works, who was on board the train, was the first to reach him in the wreck and inquire if he was hurt; and in his hopeful, cheery way, he answered "I'm all right." He then inquired about his wife, and said—"Tell my wife I'm all right." But, after pieces of the wreck were removed from him, he said there was no feeling in his limbs, and as he was lifted a shadow came over his face, and at that moment he doubtless realized the extent of his injury; but he immediately became unconscious, and remained so until his death—about four hours later.

It was not permitted him during those dying hours to speak of the glory that awaited him, to tell of the presence of Jesus, and leave messages for loved ones; but we know what his life was, and need no better testimony than that, so that we may truly say he "walked with God and was not, for God took him."

To his wife was given the burden of three days and two nights of terrible suffering; and then the "Helper" came, and she went to the city where there is "neither sorrow, nor crying, nor any more pain."

As soon as possible after the accident they were placed on a bed on a push-car, and were pushed over two miles of railroad to Columbiana, and taken to the house of Mr. Spencer, where every possible attention was given them.

They were laid on separate beds in the same room, and in a few moments Mr. Willis died. A short time afterward, as Mrs. Willis lay with her eyes closed and her lips moving, a lady bent over her and asked her if she wanted anything; "Nothing but a submissive heart," was her answer. And so, under her sore bereavement and through the physical agony of the days that followed, was there given to her such faith and trust as triumphed over it all, and over death, exemplifying most beautifully the power of the Christian religion.

Mr. Pope and I prepared to go up in the morning train. An hour after midnight two of Mr. Willis' church members came, having ridden from Marion, thirty miles, so as to be here to go in the morning; and when we got to the depot to take the cars, we found a third, who had walkod all night to get here and go with us. We reached Columbiana about noon. It had been decided to take Mr. Willis' remains to the Iron Works, five miles distant, for burial that afternoon.

We found Mrs. Willis suffering much; a babe, to whom death had come before birth, had been laid in the coffin with its father. And still the stricken wife and mother made no complaint; no murmuring word escaped her lips.

To Mr. Pope was assigned the sad duty of officiating at the burial of his friend and brother, who was especially dear to him, as they were ordained to the Gospel ministry at the same time. The sweet hymn—"Asleep in Jesus"—was sung; after prayer and remarks, the burial service was read, and they left him to the "sleep that knows no waking."

Through the long night that followed we watched with Mrs. Willis, doing what we could to relieve her pain, which she bore with wonderful fortitude. She was anxious to live, for the sake of her little boy, and hoped and prayed that she might; but as the morning came on it became evident to us that there was no longer ground for hope. Her mind was perfectly clear, and feeling that perhaps she might want to leave some message with us regarding her son Arthur, we felt that she ought to know her condition; so very gently the doctor told her. I saw her face as she realized the truth—that she must die—and not a shadow passed over it; and with the utmost calmness, she said: "I do not know as I have anything to do to get ready for death. My future is safe, *not through my worth, but through Jesus Christ.*"

From that time she gave up the hope of life; she charged us with some matters of business to attend to; had Arthur called, and said to him precious parting words, whose influence will doubtless cling to him all through life; and, when all was done, she waited her release. A little before night I asked her if Jesus was with her in the dark valley. With a happy smile, she answered: "Oh, yes," and quickly added, "*but it's not dark.*"

And so she passed away, at half-past eight, without a struggle. God was indeed glorified in her suffering and death. "Thanks be to God who gave her the victory through our Lord Jesus Christ."

I wish here to speak of the kindness of Mrs. Spencer and family, of the people of Columbiana, and of the friends at the Shelby Iron Works; we knew no North, no South; together we worked and wept, physicians and friends.

Mrs. Willis had endeared herself to them all by her patience and Christian spirit, and nothing was left undone that could relieve or comfort her; and it was indeed a loving, sympathetic group that gathered about her bedside when the last moment came, and many tears were shed for the stricken friends far away and for the dear child thus bereft of parental love and care.

The people for whom Mr. and Mrs. Willis have labored are deeply afflicted. They are indeed as sheep without a shepherd, and feel that no one can ever be to them what they were. We are glad to hear Dr. Raymond, pastor of the Presbyterian church, and other Christian gentlemen of Marion, testify to their appreciation of Mr. Willis' worth. Oh, may we who are left be earnest in this work that God has given us to do, remembering that "the night cometh."

MARY E. H. POPE.

Selma, October 6, 1874.

RECEIPTS

FOR OCTOBER, 1874.

MAINE, $253.77.

Bangor. First Cong. Ch. $16.42, T. U. C. 50c	16 92
Bristol. Wm. Hunter	5 00
Castine. Dea. Samuel and Mrs. Lucy S. Adams to const. JOHN W. DRESSER, L. M.	30 00
Farmington. Cong. Ch. and Soc. $20.75., "J. P. T. of Cong. Ch." $5	25 75
Gardiner. Cong. Ch. and Soc.	26 00
Hallowell. Simon Page, Bbl. of C.	
Portland. High St. Cong. Ch. and Soc. $100., "A Friend" in Williston Ch. $3.	103 00
Wells. Second Cong. Ch., *for a pupil, Atlanta U.*	12 50
Woolwich. Cong. Ch. $14 60, Mrs. J. C. Trott $2., R. P. and I. T. $1. ea.; Esther H. Trott and John Percy $2. ea., J. S. and N. G. G. $1. ea.	24 60
Yarmouth. Chas. Humphrey	10 00

NEW HAMPSHIRE, $702.46.

Amherst. L. and L. K. Melendy $300., L. K. Melendy $100., Friends $21., Mrs. E. J. Cummings $5., *for Building Fund, Wilmington, N. C.*	426 00
Alstead. Cong. Ch. and Soc.	5 43
Alstead Centre. Cong. Ch	3 63
Atkinson. Rev. C. F. Morse	3 00
Auburn. A. Coult to const. MARY C. COULT, L. M.	30 00
Bennington. Rev. James Holmes	100 00
Brentwood. Cong. Ch. and Soc.	3 25
Dover. Belknap Ch. and Soc.	6 35
East Alstead. Cong. Ch	6 03
Epping. Enoch Pearson	5 00
Exeter. ———	10 00
Greenville. Cong Ch., *for Williston Sch.*	6 15
Hancock. Cong. Ch. and Soc.	25 00
Keene. First Cong. Sab. Sch.	45 00
Nelson. Cong. Ch. and Soc.	5 00
New Boston. Cong. Ch., *for Williston Sch.*	5 00
New Ipswich. Children's Annual Fair $12., Geo. W. Taylor $2.	14 00
Temple. Ladies of Cong. Ch. $3.62, and Bbl. of C., Val. $40	3 62

VERMONT, $283.00.

Danville. Cong. Ch. and Soc.	22 00
Derby Centre. Cong. Ch. Sab. Sch.	17 00
East Hardwick. Cong. Ch. and Soc.	20 50
Enosburg. Cong. Ch. and Soc. (ad'l.)	10 00
Essex Junction. E. T. M.	1 00
Granby. Rev. C. D.	50

Montpelier. Zenas Wood $20., Joseph Poland $4.50 *for Teachers*, Dea. I. C. 50c.... 24 00
Norwich. Cong. Ch. and Soc..... 7 00
Pawlet. "A Friend"..... 5 25
Saint Johnsbury. So. Cong. Ch. and Soc. $78.55—E. T. Fairbanks & Co', Platform Scale, Val. $26., *for Fisk University*..... 78 55
Stowe. Cong. Ch. and Soc..... 42 20
Wallingford. "A Friend"..... 5 00
West Charlotte. Cong. Ch. and Soc..... 50 00

MASSACHUSETTS, $3,338.91.

Amesbury and Salisbury. Mills Village, Cong. Ch..... 5 00
Ashby. Cong. Ch. and Soc..... 13 15
Auburn. Cong. Ch..... 38 75
Ayer. Mrs. John Spaulding..... 30 00
Boston. Second Dorchester Ch. and Soc. $327.29, Union Cong. Ch. and Soc. $43.62, Dea. Kimball, Books..... 370 91
Boxborough. Mrs. J. Stone..... 10 00
Bridgewater. Central Sq. Cong. Ch. M. C. Coll., *for Tougaloo*..... 4 00
Cambridgeport. Ladies Aux. Soc. of Pilgrim Cong Ch..... 33 92
Chelsea. Winnisimmet Ch. and Soc..... 89 10
East Braintree. Cong. Ch. and Soc. $8.25, "Pastor" $5..... 13 25
Fitchburg. Rollstone Cong. Ch. and Soc.. 120 25
Gardner. First Cong. Ch. and Soc..... 14 00
Great Barrington. Alfred Peck..... 10 00
Groton. Union Ch. and Soc. $44., Elizabeth Farnsworth $20..... 64 00
Hardwick. Cong. Ch. and Soc..... 11 35
Holliston. Mrs. H. N. Johnson $1. and two valuable quilts. Mrs. John Fisk, Bbl. of C., Ladies Benev. Soc. of Cong. Ch. Bbl. of C. and 50c., Mrs. H. N. Johnson, Bbl. of C. and 50c..... 2 00
Jamaica Plains. Mrs. Dr. L..... 1 00
Lee. Cong. Sab. Sch..... 75 00
Littleton. Cong. Ch. and Soc..... 22 50
Lowell. Mrs. W. B. of High St. Ch..... 2 00
Lunenburg. Cong. Ch. and Soc..... 2 50
Medfield. Ladies, B. of C. and $2.75. by Lydia A. Dow..... 2 75
Medford, First Trin. Cong. Ch. and Soc. $140.48, Mystic Cong. Ch. and Soc. (ad'l.) $5..... 145 48
Milford. Cong. Sab. Sch. *for Talladega C.* 45 20
North Amherst. ESTATE of Mrs. Electa Cooley $154. by Edmund Hobart, Ex., Cong. Ch. $5..... 159 00
Northampton. ESTATE of J. P. Williston, $600. by A. L. Williston, Ex. "W." $200. 800 00
North Brookfield. Union Cong. Ch..... 163 00
Norton. Cong. Ch. and Soc..... 14 00
Norwood. Cong. Ch. and Soc..... 40 00
Oxford. First Cong. Ch. and Soc..... 42 34
Palmer. Second Cong. Ch. and Soc..... 10 00
Paxton. Cong. Ch. and Sab. Sch. ($30. of which from Sab. Sch. to const. MISS MARY SHERMAN, L. M.)..... 43 00
Pepperell. Cong. Ch. and Soc..... 26 05
Peru. Cong. Sab. Sch..... 6 50
Royalston. Joseph Estabrook and H. M. Estabrook..... 10 00
South Abington. Cong. Ch. and Soc. ($30. of which from C. G. Healy to const. MISS SUSAN E. HERSEY L. M.)..... 57 67
South Framingham. South Cong. Ch. and Soc..... 42 70
South Sudbury. Ladies Miss. Soc. $2. and Bbl. of C..... 2 00
Springfield. First Cong. Ch. and Soc..... 42 86
Westfield. Second Cong. Ch. and Soc..... 55 22
Westford. Cong. Ch. and Soc..... 7 75
West Brookfield. D. S. and A. Stebbins.. 10 00
West Hampton. Cong. Ch. and Soc..... 22 00
Whately. Cong. Ch. and Soc. $3., Mrs. Nancy Waite $2. B. W. and L. B. W. $1. ea..... 7 00
West Newton. Cong. Ch. and Soc..... 109 60
Winchendon. ESTATE of Dea. Ebenezer Butler $300. by Rev. Davis Foster, Trustee—Atlanta Soc. $25. *for a pupil, Atlanta U*..... 325 00
Worcester. Union Ch..... 117 11

RHODE ISLAND.

Providence. D. A. Waldron..... 100 00

CONNECTICUT, $1,276.89.

Bantom Falls. Eliada Kilbourn..... 5 00
Birmingham. Geo. Shelton $2. Others, by G. S. $10. *for Church, Savannah, Ga.*,.. 12 00
Colchester. Mrs H. T. Newton $5., S. J. 50c. 5 50
East Hartford. Cong. Ch..... 30 00
East Hartland. First Ch. and Soc..... 8 40
East Woodstock. Cong. Ch..... 7 11
Fair Haven. First Cong. Ch..... 31 32
Franklin. Mrs. Sally Hyde $1. and pkg. of C..... 1 00
Guilford. First Cong. Ch..... 27 00
Granby. First Cong. Ch..... 12 00
Hartford. Dea. Loyal Wilcox, E. H. Perkins and Mrs. H. A. Perkins $10. ea., C. A. Jewell, G. Roberts, Mrs. L. Barbour Mrs. T. Wadsworth, E. Collins, W. L. Hurd, and R. Mather $5. ea., Thomas Smith $3., Francis Gillette and Geo. W. Williams $2. ea., Talcott St. Ch. $2.64, Dr. R. and Mrs. E. J. $1.ea., Others $6 75, *for Church, Savannah, Ga.* — Park Ch. $36.96,..... 120 35
Hadlyme. Cong. Ch. $7. "N. H." $5..... 12 00
Lyme. Daniel Condon $1.50, Mrs. H. M. 50c. 2 00
Minortown. Mrs. Jane Burton..... 2 00
New Britain. Rev. J. H. Denison..... 25 00
New Haven. Atwater Treat $300., "A Friend" $72., College St. Cong. Ch. $8.. 380 00
Norwich. Broadway Cong. Ch..... 213 66
Norwalk. H. T. Morgan and Geo. Kissam $5. ea., Rev. I. A. Hamilton and I. F. Bennett $3. ea., Mr. St. John and C. E. Raymond $2. ea., 8 Individuals, $1. ea., Others $1., *for Church, Savanah Ga*..... 29 00
Poquonock. Cong. Ch..... 25 00
Preston. Cong. Ch and Soc,..... 14 75
Saugatuck. Cong Ch..... 18 65
South Norwalk. First M. E. Ch. $9.27, Daniel E. Disbrow and Dea. Geo. Benedict $2. ea., 6 Individuals $1. ea., Others $1.50, *for Church, Savannah, Ga*..... 20 77
Stamford. Nathan E. Adams $3., "A Friend" 25c. *for Church, Savannah, Ga.* 3 25
Stonington. Mrs. S. S. C..... 50
Thomaston. Cong Ch..... 28 95
Unionville. Cong. Ch., *for Straight U*.... 33 78
Washington. "S."..... 20 00
West Meriden. Edmund Tuttle to const. MISS EMILY A. TUTTLE, L. M..... 30 00
Winchester. Cong. Ch..... 20 25
Windham. First Cong. Ch..... 32 65
Wolcottville. L. Wetmore *for Hampton N. and A. Inst*..... 100 00
Woodbury. A. W. Mitchell..... 5 00

NEW YORK, $245.34.

Adams Mills. Mrs. M. A. Smith..... 2 00
Arcade. "A Friend" to const. MISS HATTIE D. RICHARDSON, L. M.,..... 30 00
Binghamton. John B. Rogers..... 10 00
Brasher Falls. Elizabeth C. Wood, deceased, $10., Elijah Wood $5..... 15 00
Brooklyn. "A Friend" $10.—Mrs. H. F. $1. *for Mendi M.*—M. W. 50c..... 11 50
Fairport. Young People's Miss. Soc. *for Talladega C.*..... 30 00
Holley. "L. M."..... 7 00
Jewett. Mrs. J. N..... 1 00
Marcellus. First Cong. Ch..... 27 00
Newtown. Rev. J. C. Thomas..... 5 00
New York. "A Friend," *for a Teacher*.... 50 00
Norfolk. Cong. Ch..... 4 01
Rochester. Genl. A. W. Riley, pkg. of C.. 5 25
Sand Bank. Cong. Ch..... 2 00
Saratoga Springs. Nathan Hickok..... 17 08
Spencerport. Cong. Ch..... 10 00
Syracuse. Mrs. S. J. White..... 5 00
Windham Centre. Rev. O. B. Hitchcock.. 13 50
—— Cash..... 13 50

NEW JERSEY.

Trenton. Mrs E. C. Parmenter..... 5 00

PENNSYLVANIA, $66.

Clark. Mrs. Elizabeth Dickson $15. Miss Eliza Dickson ($5. *of which for Home M.*) $15..... 30 00
——— "G. S." *bal. for L. M.*..... 10 00
Gibson. Miss B. C..... 1 00
Philadelphia. Central Cong. Ch. Sab. Sch. 25 00

OHIO, $753 99.

Bedford. Mrs. E. G. Conant..... 2 00
Belpre. Cong. Ch..... 13 72
Brecksville. First Cong. Ch..... 35 45
Elyria. First Presb. Ch..... 13 30
Hudson. Hiram Thompson..... 10 00
Martinsburgh. Cong. Ch..... 16 00
Mecca. D. B. and H. N. B. $1. ea..... 2 00
Oberlin. Second Cong. Ch..... 46 83
Painesville. First Cong. Ch. ($25. of which from Elwin Little,)..... 54 84
Rawsonville. Mrs. Sally Tuttle..... 3 00
Tallmadge. Estate of Mrs. Amelia Hanford by Wm. H. Upson, Ex..... 520 00
Troyshewdam. Sab. Sch., by Wm. Bevan. 4 85
Twinsburg. Cong. Sab. Sch. $25., Misses L. W. and R. F. Green $5., J. R. Parmelee $2..... 32 00

ILLINOIS. $1,391.10.

Atkinson. Cong. Ch..... 5 00
Bunker Hill. Cong. Ch..... 34 50
Chicago. N. E. Cong. Ch., in part, $303.64, First Cong. Ch. quarterly coll. $95.52, "Preacher" $10., "The Boys Prayer Meeting," $3.50, Cash $6.38..... 419 04
Lyndon. Mrs. Millikan and Friends *for Indian M.*..... 10 00
Mattoon. Cong. Ch..... 13 20
Morris. Cong. Ch..... 15 55
Morrison. First Cong. Ch..... 23 35
Payson. Cong. Ch. $30.—Miss E. Scarborough $10., Mrs. E. Scarborough $5. *for Mendi M.*..... 45 00
Peoria. Moses Pettengill..... 100 00
Plymouth. Mrs. N. A. Whipple, *for Mendi M.*..... 5 00
Princeton. Cong. Ch. $1.70, Cash 50c. *for Mendi M.*..... 2 20
Rockford. First Cong. Ch..... 27 26
Streator. Hon. Samuel Plumb ($100. of which *for Atlanta U.*)..... 600 00
Wyanet. J. R. P..... 1 00
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Total, $10,744.47

WM. E. WHITING,
Asst. Treas.

Constitution of the American Missionary Association.

Incorporated January 30, 1849.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Association shall be to conduct Christian missionary nd educational operations, and diffuse a knowledge of the Holy Scriptures in our wn and other countries which are destitute of them, or which present open and rgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the ord Jesus Christ, who is not a slaveholder, or in the practice of other immorali-ies, and who contributes to the funds, may become a member of the Society; and y the payment of thirty dollars, a life member; provided, that children and thers who have not professed their faith, may be constituted life members with-ut the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, Octo er or November, for the election of officers and the transaction of other business t such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and nembers of the Society at the time of such meeting, and of delegates from hurches, local missionary societies, and other coöperating bodies—each body eing entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice Presidents, a Re ording Secretary, Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of not less than twelve, of which the Corresponding Sec-etaries shall be advisory, and the Treasurer ex-officio, members.

ART. VII. To the Executive Committee shall belong the collecting and disburs ng of funds; the appointing, counseling, sustaining, and dismissing (for just and ufficient reasons) missionaries and agents; the selection of missionary fields; nd, in general, the transaction of all such business as usually appertains to the xecutive committees of missionary and other benevolent societies; the Commit-ee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings be subject always to the revision of the annual meeting, which shall, by a eference mutually chosen, always entertain the complaints of any aggrieved gent or missionary; and the decision of such reference shall be final.

The Executive Committee shall have authority to fill all vacancies occurring mong the officers between the regular annual meetings; to apply, if they see t, to any State Legislature for acts of incorporation; to fix the compensation, here any is given, of all officers, agents, missionaries, or others in the employ-ent of the Society; to make provision, if any, for disabled missionaries, and for e widows and children of such as are deceased; and to call, in all parts of the ountry, at their discretion, special and general conventions of the friends of mis-ons, with a view to the diffusion of the missionary spirit, and the general and gorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting usiness.

ART. VIII. This Society, in collecting funds, in appointing officers, agents, and issionaries, and in selecting fields of labor, and conducting the missionary work, ill endeavor particularly to discountenance slavery, by refusing to receive the nown fruits of unrequited labor, or to welcome to its employment those who old their fellow-beings as slaves.

ART. IX. Missionary bodies, churches, or individuals, agreeing to the principles this Society, and wishing to appoint and sustain missionaries of their own, all be entitled to do so through the agency of the Executive Committee, on rms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concur-nce of two thirds of the members present at a regular annual meeting; nor less the proposed amendment has been submitted to a previous meeting, or to e Executive Committee in season to be published by them (as it shall be their ty to do, if so submitted,) in the regular official notifications of the meeting.

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* By evangelical sentiments we understand, among others, a belief in the guilty and lost con-ion of all men without a Saviour; the Supreme Deity, Incarnation, and Atoning Sacrifice of sus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit, entance, faith, and holy obedience, in order to salvation; the immortality of the soul; and the ributions of the judgment in the eternal punishment of the wicked, and salvation of the hteous.

The American Missionary Association.

AIM AND WORK.

To preach the Gospel to the poor. It originated in a sympathy with the almost friendless slaves. Since Emancipation it has devoted its main efforts to preparing the FREEDMEN for their duties as citizens and Christians in America and as missionaries in Africa. As closely related to this, it seeks to benefit the caste-persecuted CHINESE in America, and to co-operate with the Government in its humane and Christian policy towards the INDIANS. It has also missions among the liberated blacks in the WEST INDIES; and a mission in AFRICA.

STATISTICS.

CHURCHES: *In the South*: in Va. 1, N. C. 6, S.C. 1, Ga. 11, Ky. 5, Tenn. 3, Ala. 8, La. 11, Miss. 2, Kansas 2, Texas 4. *In the West Indies* 6, *Africa* 1, *among the Indians*, 2. Total, 63.

INSTITUTIONS: *Chartered in the South*: Hampton Institute; Berea and Talladega Colleges; Atlanta, Fisk, Tougaloo and Straight Universities, 7. *Graded or Normal Schools*, at Wilmington, Charleston, Greenwood, S.C., Andersonvile, Macon, Savannah, Atlanta, Ga., Montgomery, Mobile, Marion, Athens, Selma, Ala., Chattanooga, Memphis, Tenn., Lexington, Ky., Columbus, Miss., Galveston, Texas, 17. *Other Schools*, 13. Total, 37.

TEACHERS AND MISSIONARIES—Among the Freedmen 250; among the Chinese 17; among the Indians 20; in foreign lands 29; total, 316. STUDENTS—In Theology 76; in College Course 46; in Chartered Institutions 1905; in other schools 9839; total, 11,744. INDIANS under the care of the Association 13,000.

WANTS.

1. A steady INCREASE of regular income to keep pace with the growing work in the South. This increase can only be reached by *regular* and *larger* contributions from the churches—the feeble as well as the strong.

2. ADDITIONAL BUILDINGS for our higher educational institutions, to accommodate the increasing numbers of students; MEETING HOUSES, for the new churches we are organizing; MORE MINISTERS, cultured and pious, for these churches.

3. HELP FOR YOUNG MEN, to be educated as ministers here and missionaries to Africa—a pressing want.

Before sending boxes, always correspond with the nearest A. M. A. office, as below.

NEW YORK . W. E. Whiting, 56 Reade Street.
BOSTON . . . Rev. C. L. Woodworth, Room 21, Congregational House.
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MAGAZINE.

This Magazine will be sent, gratuitously, if desired, to the Missionaries of the Association; to Life Members; to all clergymen who take up collections for the Association; to Superintendents of Sabbath Schools; to College Libraries; to Theological Seminaries; to Societies of Inquiry on Missions; and to every donor who does not prefer to take it as a subscriber, and contributes in a year not less than five dollars.

Those who wish to remember the AMERICAN MISSIONARY ASSOCIATION in their last Will and Testament are earnestly requested to use the following:

FORM OF A BEQUEST.

"I BEQUEATH to my executor (or executors) the sum of —— dollars in trust, to pay the same in — days after my decease to the person who, when the same is payable, shall act as Treasurer of the "American Missionary Association," New York City, to be applied under the direction of the Executive Committee of the Association, to its charitable uses and purposes."

The Will should be attested by three witnesses, [in some States three are required—in other States only two,] who should write against their names, their places of residence [if in cities, their street and number]. The following form of attestation will answer for every State in the Union: "Signed, sealed, published and declared by the said [A. B.] as his last Will and Testament, in presence of us, who, at the request of the said A. B., and in his presence, and in the presence of each other, have hereunto subscribed our names as witnesses." In some States, it is required that the Will should be made at least two months before the death of the testator.